

Wind AND Matter.



Physical Life—The Primary Department in the School of Human Progress.

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[FOR MIND AND MATTER.]
CLOAKS.

—
BY T. P. KORTON.

Among the garments nowadays,
A cloak is all the rage;
Upon the crowded thoroughfares,
The pulpit, or the stage.

The market-place is well supplied
With all the new designs,
Whilst art and ingenuity
With roguery combines.

A cloak of gossamer would suit,
If things were what they seem;
But flesh is but an envelope,
And life is but a dream.

A cloak of modesty becomes
The one who has it not;
But soon appears too burdensome,
Too chilly, or too hot.

A cloak of black is suitable,
Where reason lies in chains—
Where mercy is enrooted in blood,
And justice never reigns.

A cloak of piety may screen
The sanctimonious knave;
But death detects the counterfeit,
And drops it in the grave.

A robe of humble righteousness,
With texture bright and strong,
Doffs old Death—So each one takes
His garment right along.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

May 25th, M. S. 36.

GEORGE FOX.
(The Renowned Friend.)

GOOD MORNING:—I have taken on the semblance of humanity once more; to learn, if possible, the way out of the difficulties that surround mankind. And, judging from my feelings at the present time, I would say there was a great necessity for men and women to labor with a will: for superstition and ignorance seem to hold many minds in bondage that are capable of doing a great amount of labor, if they only allowed themselves to be free. And it is for that reason that I take hold again of a mortal form, knowing that it is the only means by which I can reach humanity. Now, some persons think that if they appear well to the world, to-day, and seem to hold a position that men and women look upon with respect, that they are doing something wonderful, and something really to be admired and appreciated by the human family. This is all very well; as far as it goes; but even that effort is causing many human hearts to bleed. It is placing them in a position where every thought is sent out in the direction of material forces, and they have not the opportunity to develop their spiritual gifts to any extent whatever. Now, instead of looking so constantly at the appearances that men make in the world, let each individual direct their attention to their own internal development, and see whether they are in a condition to enjoy life and the beauties of nature to its fullest extent, and it will answer that question for each individual. Now, no human being can enjoy life so long as they are putting restraint upon their energies, or forcing themselves into a position that they are unable to fill without destroying some other mentality. If they must use up either to make this appearance, they are destroying their own conditions of happiness. To me it looks absurd, but to an undeveloped mind, the appreciation of the world is the one great boon they require. And, what is the world's appreciation; and what is the world? is a question they never stop to answer. Now, all individual life tends towards progress, when allowed to go in a natural direction, but so long as the mind holds an individual in any restraint, that long there will be one continued scene of discord and inharmony; and individuals need not expect to derive the full fruits of human life. I am anxious to see that change that has been spoken of so many times by minds or spirits of great development. They, looking from their standpoint, see and realize the great amount of labor that is being performed, and they understand the possibility of these great changes that have been prophesied day after day. But I do not claim, as yet, to come in rapport with the future—I do not claim to understand what is to be done to make this change, or to complete the condition of happiness. But if I was to use reason and study my own spirit, I would say that every individual must gravitate to a natural condition. And to do this, the forms, rules and regulations of society must not be the chief consideration of men and women. They must learn to be independent of public opinion. They must learn to appreciate their own efforts in the direction of honor and truth; and it matters not what the world says of any individual, so long as within his own breast, he knows that every effort is being made in the direction of honor and truth. So long as his confidence is in his own truthfulness and honor, he can be happy in a desert, or alone in the world. This is really the only thing that can bring complete happiness to any human being. It is not the opinion of others—it is not what the public may think—but it is what individuals think of themselves. And, if they investigate their own spirits, and see that there is nothing there to condemn, but a truthful, honor-

this communication for her friends in Lambertville, and wherever they may be found.

CECILIA ST. CLAIR.
(Taunton, Mass.)

GOOD MORNING:—I hope you will excuse an old lady for not getting up to speak to you: [Certainly.] I visited your circle with the other lady that gave the communication, and I thought I could not do less than come and give a communication for the paper. [We are glad you came.] As I had quite a great deal of knowledge of Spiritualism, while I dwelt in the mortal form, I feel as though I would like to strengthen all the believers in the divine philosophy, and also give strength to some who seem not to have strength to guide themselves. In my earth life, I was considered peculiar, and as having some very old-fashioned notions; and although my friends thought a great deal of me, they were fearfully mortified, sometimes, at some of my peculiar ways. And I left since I left my body and have been able to look around, I was loved dearly by many good friends. I come here, to-day, to reach some of my relatives, who are going through, what they consider, very serious difficulties at the present time. And I want to speak particularly to one person, whom I did not know, or was not acquainted with when I was in the mortal form. He has taken upon himself responsibilities, and now feels bowed down and troubled, because the world does not look bright and beautiful; and I come to try and give some encouragement to them. For I see it is not always to be cloudy and dark—that there is to be a bright and beautiful future for them. The greatest difficulty they seem to be surrounded with, at the present time, is, that they are mediumistic and take on such a variety of conditions that they destroy their own condition of happiness. I ask them to think and act and watch the influences around them, and make themselves happy instead of unhappy. There is no necessity for any one to cloud his or her mind until there comes some fearful event that human nature cannot overcome. But I see no obstacles in their pathway—no obstacles but what can be overcome with perseverance and hope; and for that reason I want them to look at the bright side of nature, and not nurse the dark and gloomy aspect that they are nursing at the present time. I have children whom I would like to reach, but I don't know whether it would be exactly agreeable to them or not; and there are some things connected with my earth life that I do not wish to speak of in a public circle. With my old-fashioned ways, I could not always please my children, and they did not do exactly as I would wish them to do. But I find that they are living out their lives, as I lived out mine, or at least tried to, as far as the circumstances would permit me. I am anxious that my husband should come and give a communication, for I think it would have great weight if he would. We lived to a reasonably old age, happy and contented with our surroundings, but it seemed as though we could not make everybody happy around us. He felt that he made some mistakes in regard to his business, before he left his physical form; and he wants, even if there is no other way, except through the paper, to speak plainly on the subject. Perhaps I am troubling you with my communication; but I feel so anxious to make the lives of some people happy, or at least to throw some rays of light upon their lives, that perhaps I may bring into this communication things that are not suited for the public; but as long as I have mentioned no names, and have not said to whom I am giving this communication, they will receive it and understand it. I don't know that it is wrong. Will you be kind enough to give my name as Cecilia St. Clair, Taunton, Mass. I used to visit Boston, very often, and attend circles, and I was a Spiritualist at heart. Some of my friends will recognize me, and I hope that some of them will answer to that effect.

ALEXANDER GOODMAN.
(Long Branch, N. J.)

GOOD MORNING:—I understand, from the president of this meeting, that all forms and ceremonies must be ignored, if I entered in here. So I hope you will excuse me if I come down to plain matters of fact without offering up any invocation; or calling upon any power to descend and control, or to favor any one present. To me this seems to be something so wonderful, yet so out of the ordinary way, that I scarcely know how to gather together thoughts sufficient, or to arrange them so that I can be understood. When I think that at one time in my physical life, I thought it was necessary to bend my knee to that power which men call God, and to humiliate myself for the sake of receiving some particular favor from that power; I feel as if I had spent a life of uselessness, and lived practically in a channel which, in the end, enfeebled me and left me without any anchor or hope to rest upon. I am glad I am not called upon to again bring myself into that condition; for it is not a correct one, and only leads to the destruction of the human soul. The sooner it is ignored the better. These may seem strange sentiments to be filling from my lips—this may seem to the world as savoring of profanity; yet I will ask the human family to stop, in their onward course, and to thoroughly test this subject for themselves. Now, you seem to be in a condition to grapple with mighty truths, and to arrange the forces of nature in a sensible man-

ner; but you do not, for one moment, realize how the masses view or look upon that power that men call God. They depend upon their development, and cannot arrange a thought beyond that; and as they have never had any knowledge of an universal principle acting through all life, they arrange a God according to their conception of the highest type of humanity. And as human beings are governed by selfishness, they have felt that if, in any way, they have offended that power, it will wreak its vengeance upon their mortal forms and make their condition in life miserable, and in the end cause them to writhe in agony through eternity. I am not addressing you; for you understand that all the forces in the universe are that one eternal principle which manifests itself through the development of nature. If a tree puts forth its leaves, blossoms, and bears fruit, you know it is an evidence of that great power working through that channel alone; and through every created form you see some manifestation of that universal power. But it is not evidence to your mind that it is power that intends to destroy any created thing. The changes and forces of nature may seem to be destructive, but if you study these forces closely, you only see that they produce changes, and those changes are but the growth or development of whatever created form is changed. This to me is evidence that all things are tending in the direction of perfection; and as perfection is a condition of happiness, if men, instead of looking for unfavorable influences—unfavorable conditions—would turn their faces and look for beautiful and better conditions, they would naturally gravitate to them. It has been so long since I used an organ of speech to convey thought, that perhaps, in some way, I may be stumbling or making unnatural conditions. Let this be as it may, men and women must learn this lesson and profit by it; that the world is not to be destroyed—men are not to be condemned—are not to be eternally lost—but they will rise up and grow stronger and purer and better, as time rolls on. Alexander Goodman, of Long Branch, N. J.

THOMAS POWERS.
(Of Philadelphia.)

GOOD MORNING:—I am afraid I will not be able to give you a very lengthy communication; for I find that my feeling of interest is becoming so great in some of the affairs of this city, that I become a kind of confused when I undertake to talk. But I expect this is the only way that I can ever do any great amount of good in the world. I feel now, as if I would like to have my own physical form to operate through for a short time; but as that is impossible, and as I know no one I knew would take my word at the present time, or act on anything I might say, I will try to influence others to do some things that I have left undone. I find that people can have a great deal of material to work with; but if they do not make the right application of it, it does not seem to amount to anything after their bodies are laid in the tomb. And I return to ask men, who have the power to do good, to try and direct their efforts in the right course. So many people seem to think that if they can accumulate wealth, they know exactly how to appropriate it; but I come more to bear testimony against any one trying to do that which they know nothing about. A man cannot more than live, even if he possesses the whole world; and as long as he has only certain requirements to satisfy, I would ask him to learn to distribute the remainder so as to do good in elevating the rest of humanity. Perhaps this is not exactly the kind of language I would have used through my own organization; but as I was myself a large owner of property, no one will be surprised to learn that Thomas Powers has come back, and would like to do a little different from what he did when in his material form. Would you allow me to talk a little longer. [Most certainly.] I have studied a great deal as to how it would be best to arrange capital and labor, so that there would be a just distribution of the wealth of the earth; but I have not the power to grapple with a subject of such vast importance. But I think if people would turn their minds in the right direction, with the aid of spirits who have made this matter a study, they could soon make the world something entirely different from what it is; because it is not possible for people to grow into a very exalted condition, while there is such great neglect. The power, or at least the force that gives one man opportunities to accumulate what he cannot use, and denies another man what he needs for his necessities, is not correct. And there is one thing that has always perplexed me. Some people always seemed to require considerable of means, and were unable to provide for themselves; and it used to look to me as if it was not worth while to try and aid people, because they had enough if they would make the right use of it. But I do not pretend to be capable of deciding this matter. If every one had plenty, and abused their opportunity, they would have to suffer to learn wisdom by experience. But the majority do not get enough to supply their needs; yet everything is so prolific in nature that every one should have enough. It is not easy for me to explain myself, but I have done the best I could under the circumstances. [That is the knottiest problem to be solved at the present time, and we want you spirits to help us to solve it.]

As Mr. Powers closed his communication, we

remarked that the first step necessary to equalize things was to do away with the use of rum and tobacco. This and the conversation it gave rise to in the circle seemed to lead to the next communication.—ED.

JONATHAN ROBERTS.
(The Father of the Editor.)

A brave man is he who will not give up a pernicious habit, for the sake of making all men and woman equal to the highest condition of happiness. Where is your bravery when men need stimulants to take them into the presence of danger. Is it the man or the stimulants that takes the risk. This is a subject that needs the study of the wisest of men. The luxuries of men make a condition for them to disagree, and they feel, in some way, that their honor has been trampled upon, and calls for redress. And what do they do? They rush to arms and the battle begins. But, if you watch one company after another, you will see at the time of greatest peril they are encouraged to take stimulants to throw them out of balance, that they may do a deed which the bravest man or woman would shrink from, under natural conditions. Yet, when we look back through the ages of the past, we see that men would bow down and ask the great Jehovah to give them power to destroy a part of humanity; but as you have grown step by step up into better conditions, you have learned wisdom by the experiences of the past. You know, that to be entirely just, one man would not destroy another, and trample earth's best product under foot. In listening to your conversation, I heard the words, "General Grant would not give up his cigar." Does the country need General Grant to redeem it! Does it need any man who cannot lay aside a bad habit, for its redemption! If it does, I do not know or understand this beautiful country, dotted with cities and villages—with minds studying some of the grandest problems of human life, in every way striving to learn what is the correct principle, and after learning what it is, to apply it. I grow earnest, and desire to convey to you nothing but the truth; but I am holding a two-fold position, trying to hide my identity for a time, and also to give a communication that may have some effect upon men and women. I look with anxiety—with deep anxiety upon the labor that is being performed here; and if I do not manifest myself in the way of giving communications, or in any way making an effort to control and guide the destinies of men, I watch with an interest too deep to allow of expression, sometimes. When I understand that this government was founded upon the principle of justice to all men, and see how it is being perverted, it almost makes me hesitate before I give expression to my feelings. I am held this morning by a two-fold power. I wish to see the work go on and prosper, knowing that there are resources that will arise when the greatest need comes. I feel a deep sympathy for you in all the obstacles that are encountered in performing this great labor. When I can free myself from all feeling—free myself from the excitement of coming into the control unexpectedly, I will try to give a communication that is worthy of myself. But I stand in the presence—[Here the spirit became speechless, and after standing for nearly a minute without speaking further, the medium took her seat; when we asked: Who is the friend?] Hesitating a moment, he replied, "Jonathan Roberts" and extended his hand to us. After we took the hand, he said: Sympathy with you, and trying to hide my identity, destroyed the value of my communication. You need not publish it [We prefer to publish it, although it is far short of what this naturally able and earnest spirit intended. It is proper that we should say that just before the spirit controlled, we had, in criticising Mr. Powers' communication, given it as our opinion that until the use and sale of rum and tobacco were abandoned, that but little progress would be possible for the human race. The emphatic manner in which we said this, seemed to evoke the spirit control of our father, as good, true and able a man as ever walked the earth. We hope he will no longer withhold his spirit counsel from us, or from the world. The trouble has been, that he is so closely with us, in sympathy and rapport, that to manifest himself externally in our presence has been almost an insurmountable difficulty.—ED.]

JOHN SHAW.

(Plumstead, Bucks Co., Pa.)

A great many of the bad habits of earth, originate through a false system of theology; and I think you will bear me out in my argument when I say, that men created with fine, sensitive organizations, looking forward to love and appreciation, feeling that unless they move in a certain direction, they cannot attain that, and not feeling any inclination to move in that direction—not coming in rapport with that divine principle—their souls reaching out with that intention to the universal power; knowing that they need happiness and love, yet looking forward to eternal punishment, simply because they cannot accept the teachings of theology, as it appears to them or to the world; they want or need something to lean upon, to sustain them in that dread condition. And I do not think the human family would have ever grown into any bad habits, if they had been taught to let their souls go out, and come in rapport with nature. But by this confining and holding men's souls in such a confined compass, they naturally need something to blunt their finer feelings, or throw over them a season of rest. Now this may seem to some as very profane indeed to lay all the crimes of men to the creeds of the past and of to-day. But if you will investigate closely, you will find that the human soul is always reaching out, craving something that it has never received; and when it is surrounded by rules and regulations which will not permit it to be free, it must move and act in some direction; and as it is impossible for it to be natural, it grows unnatural or perverts the gifts it possesses. It turns upon itself and creates its own destruction. How long this thing will continue, has been a question to my mind—one that has made me hesitate and study, over and over, the problem. And I see now that there is possibility of a great revolution among the inhabitants of earth; not only in these United States, but all over the world. And in this great confusion men will learn more wisdom than was acquired for centuries in the past. Their spiritual vision will be opened, so that they can see and understand the real necessities of their organizations. I am

not able to say how soon you may all grow wise and good, because it is impossible for you to advance one step, until the conditions are made equal to the progress. You are learning this, day by day, that you have the power to revolutionize your own lives if the surroundings, or influences around you, will permit you to be independent enough to do so. All men must learn this, before you can expect to advance very rapidly. You may make your home a place where happiness and perfection dwells, but the misery of others around you, will create unhappy feelings in your soul; and until that is remedied you cannot expect to have perfect peace and happiness, for you are destined to bear the burdens of one another. John Shaw, of Plumstead, Bucks Co., Pa.

CHARLES RITTENHOUSE.
(Milford, N. J.)

Good MORNING:—I am afraid I won't be able to do what I would like to; but I suppose if a man does the best he can it is all he can do. I find there are a great many people come here, and somehow or other they get no opportunity of talking to their friends; and I am anxious to reach some one who knew me when I was in the physical life, so that I may be able to understand this thing better. I was not educated, but I was fond of reading. I never had any particular education—always had to work hard to make a living and I did not expect a great deal when I died. But I find my condition has been better than some whom I looked upon with a great deal of respect. It does not make much difference to a man whether he was rich or poor, so he was earnest in what he tried to do. I always worked hard, but it seems I was not to live to see my children in a comfortable condition. They have had to toil, and have had a great many anxieties since I went away, and I don't know that my coming will be the means of giving them any material aid; but I come for the purpose of getting them to look into this subject, so that they may know something about it. I thought the church was all right, but I find it was all wrong; and to any one who professes religion, it is a means sometimes of making them more selfish, and it don't do any good at all. I have not found anybody like Jesus Christ, or anything like I expected. But I have had very good instructors, men who seem to be willing to lend aid to every one that wants instruction; and I have learned a good deal since I went to spirit life. I did not come here to give a great speech, but only to give a plain communication. I find that this one who preceded me got interrupted on account of his great feelings; and I did not want to fail if I could help it. My name is Charles Rittenhouse, Milford, N. J. There were some people come here whom I knew, and that helped me. I think this is a nice place; and if it was only possible for all to speak who want to, it would take all the papers in the world to publish their communications.

LEONARD JOSLING.
(Detroit, Michigan.)

You have learned to-day that although many spirits do not give communications; day after day, they are watching with a deep interest, everything that is going on; and occasionally, when some debate comes up, that excites them more than ordinarily, they will take control without preparation and make an effort to overcome the evil they so much despise. [This has reference to the taking control of the medium by our father, who, in his mortal life, utterly despised the tobacco habit.] There are very many spirits who attend the circle weekly, that never attempt to control a medium, and unless there is some little exciting circumstance comes up, they never would. They possess great intelligence and power of thought, but are only guiding and aiding others in giving their communications. This is pretty nearly the same as going to a large meeting. You attend a meeting and you see some one who seems neglected or left out, and you feel interested that they should enjoy all that is said and done, and you will stand back and give others an opportunity who have not had as great opportunities of being heard as yourself. This is a correct principle which, if acted upon, brings happiness to the human family. Yet there are so few willing to come in this manner. I wish I could give you something that would be useful and entertaining for your paper, but I am not able in any way to do that. Yet I am here to add another link to the great chain of evidence. When I operated in my own body, I lived a great distance from here, or at least it appears to be a great distance to me. But I don't know that I shall ever be able to control the medium again or speak to any one; but if I could be of use in this great work, I would be willing to spend all my time in that direction. But there are so many who want to come, that each one who is allowed to come is arranged for. But where there is no arrangement made for us, we succeed in giving a communication anyhow. Let this communication go to the world; and I ask them what they would do under the circumstances? Never having been gifted very much myself, I must do the best I can. The truth is eternal, and it matters not how many obstacles may arise in its path way, eventually it will become the power of the world. Ques. Who is it that speaks? Ans. Leonard Josling, Detroit, Michigan.

LEWIS MC GEEEN.
(Richmond, Va.)

How Do You Do?—I don't know whether I do well or not. [What is the matter?] I cannot tell. But, do you know, I thought I was dead. [How came you think that?] I don't know. I am not dead. But it seems to me that I have got into some kind of different place from any place where I have been before. But, I guess, I have got to be somebody else! [No, I guess you are yourself!] Well, I don't seem like myself. Ques. Don't you know that you are a spirit, out of your own form, controlling a medium? Ans. I thought I was a spirit, but I seem to have gotten into the form again; and it ain't a bit like the one I had. [You have come to a Spiritualistic circle.] I had the phthisic when myself, and now I am somebody else, and I haven't got the phthisic. I feel all squeezed up, as if I was in a box. [You are controlling a lady medium, and she is not as big as you were.] What do you think will come of it any way? [Well, I think you will realize that you are a spirit. You did not know you were dead, did you?] Yes, I did, but I went wandering around and did not find anything like I wanted it. [You came here and took control of

that medium to find out what you did not know in your earth life. Did you belong to any church?] I was not considered very good, although I was a Methodist. [You went over there expecting Jesus would take you to heaven?] I expected to go there, but I could not find anything as I wanted it. It don't look to me as if I would ever find Jesus. [You found some of your old friends there, did you not?] Yes. [Well, the fact of the matter is, that Jesus cannot help you any more than the other fellow.] Now, since I have been here, I have seen a man who says he is Beelzebub. Where am I anyhow? [You are in a spiritual meeting.] You haven't got any fire around here, have you? [No, we have not. You will be Beelzebub's right hand man after this.] Well, maybe I will. How do you get out of this? [You will find yourself out before you know it. You turn in and help Beelzebub.] I will. My name is Lewis McGeeen.

DR. CHANNING.

I am looking for light on a subject that seems of great importance to me: that is the judging of men. Some would say that a man that could stand and see one man after another give up his life through his influence, was a fiend instead of a human being. But I find, on looking in that direction, that all men aid in taking human life—all men aid in sacrificing themselves; and those who are just in their judgment will say that all men, under circumstances that were equal to it, would take human life. Now, here you present a government formed on a correct principle, and one of the laws is to execute a man for taking human life, and that makes all men who take a part in the government deliberate murderers. For if it is murder to take one man's life, it is murder to take the life of another; and if one man submits quietly to the exit of any one, in his heart he recognizes the principle through and through. Now when I speak of individual judgment, I know that men must be judged according to the condition of their mind, and the forces that were brought to bear upon them. Yet the first great power has been given the credit of bringing men and women into existence to give them a life of eternal misery; and that has so acted upon the human mind, that they can justify any crime that they are willing to commit, through that universal principle. I ask you to take this subject into consideration. I do not feel able to handle it as I would wish; but, I know that by individuals studying this question, it will not only give them light, but will be the means of our obtaining much knowledge in that direction. When we take into consideration, that all men, sometime or another, give up their physical organizations, it does not look to be of such great importance in what way they should give up the ghost. Although the experiences of material life are of great use, yet day by day, men are living lives that are not only destroying their physical organizations, but making conditions for their spirits to be held in misery, perhaps for years, without their ability to throw off the acquired habits of their physical organizations. These things must be taken into consideration. Men must be just, and if they learn to be just, and are careful themselves, there will then be no errors committed by any living being. Ques. Who is the control? Ans. Dr. Channing.

A Well Deserved Testimonial of Dr. May C. Marston's Success as a Healer.

CHATTANOOGA, Tenn., May 18th, 1883.

Editor of Mind and Matter:

At this time when there is so much of doubt, so much exaggeration on the one hand, and such a lack of appreciation on the other hand, that I feel that where one has found truth, honesty and real power and worth, after long years of seeking and suffering, that it becomes our duty to publish to the world the blessings and benefits we have received, that other suffering mortals, more especially mediums, may also seek and find health and peace as I have done. About eight years since I became seriously afflicted both in mind and body, I sought relief in every available way, travelled from East to West, from North to South, but all places, as well as all remedies, seemed as nought. I consulted the most eminent doctors, as also the most noted magnetic healers and mediums, with but little or no temporary, and no permanent relief. Being a medium myself, I was often told by spirits that it was my own spirit that kept away all healing influences. Indeed, so low was I brought, that I knew my earth journey must soon end, unless I found relief, which seemed at most impossible after so many weary and disheartening failures. I was in this condition 3 years ago. While residing in Texas, one day while reading MIND AND MATTER, I noticed a communication signed Dr. M. C. Marston, Chattanooga, Tenn., and I felt impressed then that I could put myself under his treatment (believing the doctor to be a man) and that I should find relief. Business detained me in Texas for many months, but at last I found myself in Chattanooga, where at once I sought the doctor, but instead of a man I found a woman, with open, frank and genial manners, an accomplished lady; for she is a wonderfully successful healer, and an honest, outspoken radical Spiritualist. There is no Bunday or Bundayism in her.

After looking into my case, the Doctor's Indian control, Big Arrow, told me that I was obsessed and controlled by a Mexican monk, who was holding me a prisoner within his own coils, gradually destroying my mind and body, or, as the Indian expressed it, had me wrapped in a black blanket, so that I could not talk truth to the pale face; but that the day and hour had come when I could be relieved from this bondage. I went to the doctor's office, and in the presence of two friends, the doctor, with the aid of her powerful spirit band, and her own wonderful will power, dispossessed my soul of its loathsome tormentor. Never through time or eternity shall I ever cease to feel the thrill of joy and gladness that took the place of the pain and despair that I had suffered for long years. I became as a little child shedding tears in the fullness of gratitude. Five weeks have passed and none of the old conditions have returned, and I am a strong and well man.

I write this because it is a duty I owe to the noble spirit workers, and to suffering humanity, for I consider Dr. Marston not only a good medium, but a most wonderful healer, as also one of the most successful physicians in the United States, and I would advise all who need relief to try her power and skill. Send to Dr. May C. Marston, No. 629 Market St., Chattanooga, Tenn. H. H. HAVENS.

Obsession.—Catholic Spirits, &c.

BY J. B. WOLF.

In 1852, in the house of a liberal Catholic, holding a circle with a first-class medium, a Catholic spirit manifested, and when his behests were resisted, he attempted to choke the medium to death. By positive command he was suppressed, and dismissed—cast out, and troubled us no more. No more circles were held under the same auspices. Obsession may be:

1.—An idea, dominating the whole mentality, ending in mania, and often death. It is seen in panics, with men and beasts, in epidemics, &c. Three-fourths of the fatality of cholera is due to mental causes, and the same is largely true of nearly all epidemics, including yellow fever. I have seen men drunk on water and sober on brandy. Cholera is not due to any of the causes named by scientists, and would not be very fatal, but for obsession, by the idea or type of the disease, produced and wrought out through the mind.

2.—Obsession by individuals in the body. Thousands of cases.

3.—Congregational or ecclesiastical obsession. Religious epidemics are examples. The ecstasies and other phenomena, are determined by the type of idea inculcated from the pulpit.

3.—Obsession by spirits, good and bad.

Whatever possesses and controls mind or body, and for the time subordinates true self, is obsession, in the genuine sense.

For thirty years I have known that we carry our own influences, and often produce what we denounce, and then charge it upon the medium. Before we denounce, we should locate the responsibility. Strip the world's great men of all but their true self; take away all borrowed brilliancy, and how much would remain?

The lower planes of the spirit world necessarily correspond to our world; hence they are very like mortals, and I am not surprised at your developments.

Since writing the above I have had a clear case of obsession, or vampyres, where the party subjective was made sick. When the counteracting influence was applied, without the knowledge of the obsessor, he became sick, and thought he would die. I do not say that there was intent or even knowledge of the wrong being done. The facts are as stated, and the coincidence is strange, if I am not mistaken.

Cross magnetism (contrary influences in the body) and obsession, in my opinion, are among the fruitful causes of insanity. The subject is one of magnitude and great gravity.

2326 G. St., N. W. Washington, D. C.

A Merited Testimonial.—Mrs. S. R. Stevens as a Healer.

Editor of Mind and Matter:

I would like to call the attention of the readers of your valuable paper to Mrs. S. R. Stevens, who has been a resident of San Francisco for the last seven years, doing an inner and silent work, but little understood even by those most developed in comprehension of the philosophy of Spiritualism.

On Monday evening, March 12th, 1883, Mrs. Stevens called on us, socially, and, just before leaving, took upon herself the last earthly condition of a friend of ours, a Mr. —, who had passed away the summer preceding, he having died of a lingering disease of many years standing. Mrs. Stevens being taken under control by her guide "Star-light," who announced that her medium must take Mr. — (the spirit) home with her, as he seemed to cling to earth, and to affect those persons seriously who had taken care of him; and that she, Mrs. S., might assist him in throwing off the material burden of earth, by which he was borne down—he being unable to ascend as a spirit, from want of a knowledge of spirituality while in his earth life, and his unbelief in a future state, and causing much unhappiness by keeping constantly around us.

On Tuesday, March 13th, Mrs. Stevens was apparently dying, and continued in that condition for two days. She then seemed to pass away in the same manner Mr. — did, as we witnessed her sufferings and conditions ourselves. When consciousness returned, she endured each day some of the symptoms of his sickness—the disease of his throat and lungs, inability to lie on the right side, odor of body, peculiar taste of the mouth, bowel troubles, and afflictions of the other organs, prominent in his illness. The odor of carbolic soap that was used about him, a feeling of perfect helplessness, eating ice and swallowing lumps of it by accident that hurt him, crying if left alone, all of which symptoms had been exhibited in the case of Mr. —.

Saturday eve, before the Easter resurrection day, Mrs. Stevens was brought over to our room, by her faithful friend Mrs. Richmond. As they came in, we remarked: "You have come here to leave the spirit of Mr. — where you took him up." Mrs. Stevens sat down and gave still more marked evidence that Mr. —'s spirit had been abiding with her. She saw the green screen we always kept beside his bed and suffered with his blindness of eye and soreness of feet. Then Dr. Abernethy in spirit came and threw off the influence of Mr. — from the medium, and they departed, leaving Mr. —'s spirit with us, we feeling the power over us. Ere he took final farewell of life, he being seventy-eight years of age, he possessed no teeth. Mrs. Stevens became much prostrated, said she could eat nothing for a week, apparently having no teeth to use, whereas Mrs. Stevens has good teeth of her own. On the 28th of March he went on his way upward and onward, not to return until he gains good strong spiritual working powers.

Great and wonderful are the mysteries of life and the spirit. God is over all, and we are grains of sand whereby He builds his worlds, material and immortal.

Mrs. Stevens had known us but a few weeks, and we had given to no one in this strange city any of the particulars of Mr. —'s peculiar illness. We hereby vouch for the truth of this in every particular. Mrs. Stevens has a great work to perform in the future.

She possesses the power of removing obsession, takes into her home those considered insane by the world generally, and has wonderful success in clothing them in their right minds. One young lady supposed to be incurable, developed into a charming artist under her healing hands, and others can testify to her remarkable developing powers.

Mrs. A. M. STONE,
122 Turk St., San Francisco, May 8, 1883.

[Continued from the Eighth Page.]

though I have studied for many years to give a clear and definite explanation of the history of my time, yet I have never been able to strike the conditions and circumstances to enable me to do so, until you prepared the way for me. [I assure you I am only too happy to have had it in my power to do it.] You may rely upon the fact that you are doing a great work for us spirits and for humanity. [My most earnest hope is that I can do more.] But our power is not great as against the avariciousness of mortals at the present time. The more perfect you can make the conditions for us to come, the stronger the spirit friends can be united with you, and the more they can do for you. But it seems as if Hades itself had broken loose on the mortal plane.

I was in my mortal life an historian, and I epitomized or copied (about half of which has been permitted to come down to you) from the history of my friend Pompeius Trogus. The whole of his history of universal affairs down to B. C. 28, was in my possession. I use your Christian names and dates, because they will be better understood by your readers. Trogus said that in his day that the two great governing powers, amongst the ignorant, were Jupiter at Thebes and Apollo at Rome. But mark you, he said that amongst the enlightened, the Pythagorean religion of the Greeks was blended with the Christos religion of India. Ques. That was prior to the Christian era? Ans. Yes, sir. I copied that portion of Trogus' history which related to Christos, who was later than the elder Zoroaster. That portion of my history that related to Appollonius, later on, was allowed to stand, but the name of Appollonius was changed or dropped, and the Christos of whom Trogus wrote, was altered into Christ. In my day the name was Hesu Christos, in the days of Eusebius it was made Jesus Christ. At that time the only religions that prevailed, beside the worship of the Greek and Roman gods, were the Pythagorean, the Hesic Christos, the Gymnosophic and Gnostic systems; and what was called the Eclectic system, a combination of all the religious systems then prevailing in the East or in the Roman Empire.

I wrote these facts down faithfully, but the Christians have never allowed anything that I wrote to stand as it was, except what sustained their own scheme of deception. The Greek who will follow me, who lived in the sixth century, (Stephanus of Byzantium), will confirm what I here tell you.

Basilides and Valentinius taught the doctrine of three gods in one, or the Trinity of the Gnostics. The male and the female principles in nature, and their product, the universe or the child, represented the trinity in all created life. This was the trinity that all the Gnostics, in my day, taught. The false trinity was started by Eusebius, and was made to assume its present Christian form, some two or three centuries later.

The especial reason why the founders of Christianity destroyed so many manuscripts, written prior to A. D. 200 was because they threw too much light upon all these matters, and showed that the Pythagorean first, the Platonic and Essene next, the Gymnosophic and Gnostic next, and finally the Eclectic system, which combined the principles of all the others; together formed the actual basis for Christianity as it now is.

This is as well as I can state these matters as a spirit under the circumstances; but I am afraid I have performed my office poorly. I have, however, done the best I could. I hope you can get at the facts from what I have stated.

We take the following concerning Pompeius Trogus and Junianus from Smith's Greek and Roman Biography. Under the title of Junianus it is there said:

"Junianus, the historian. We possess a work entitled 'Junianus Historiarum' Philippicarum Libri XLIV, in the preface to which, the author informs us, that his book was entirely derived from the Universal History (*totius Orbis Historia*), composed in Latin by Trogus Pompeius. Before proceeding, therefore, to consider the former, it is necessary to enquire into the contents and character of the more important and voluminous archetype.

"From the statement of Trogus Pompeius himself, as preserved by Justin (xliii, 5), we learn that his ancestors traced their origin to the Gaulish tribe of the Vocontii, that his grandfather received his citizenship of Rome from Cneus Pompeius during the war against Sertorius, that his paternal uncle commanded a squadron of cavalry in the army of the same general in the last struggle with Mithridates, and that his father served under Caius Caesar (i. e. the dictator), to whom he afterwards became private secretary. It is hence evident that the son must have flourished under Augustus; and since the recovery of the standards of Crassus from the Parthians was recorded towards the close of his history, it is probable that it may have been published not long after that event, which took place B. C. 20. Our knowledge of this production is derived from three sources, which, taken in combination, afford a considerable amount of information with regard to the nature and extent of the undertaking. 1. A few brief fragments quoted by (Pliny?), Vopiscus, Jerome, Augustin, Orosius, Priscian, Isidorus, and others, down to John of Salisbury and Matthew of Westminster. 2. The extracts of Justin. 3. A sort of epitome found in several MSS., indicating under the name of prologues the contents of each chapter in regular order, bearing a close resemblance, in form and substance, to the summaries prefixed to the books of Livy, and, like these, proceeding from some unknown pen.

"We thus ascertain that the original was comprised in 44 books, that the title was *Liber Historiarum Philippicarum* the additional words *et totius mundi origines et terrae situs*, given by the author of the prologues, being in all probability an inaccurate explanation appended by himself. The term *Historia Philippica* was employed because the chief object proposed was to give a complete account of the origin, rise, progress, decline, and extinction of the Macedonian monarchy, with all its branches; but in the execution of this design, Trogus permitted himself, in imitation of Herodotus and Theopompos, to indulge in so many excursions, that a very wide field of investigation was embraced, although the designation "Universal History" is altogether inapplicable. In the first six books, which served as a sort of introduction to the rest, while ostensibly examining into the records of the period anterior to Philip I., he took a survey of the various states which eventually became subject to, or in any way connected with, the Macedonians. In this manner the em-

pires of the Assyrians, Medes, and Persians, were passed under review; the expedition of Cambyses against Egypt led to a delineation of that country and its people; the contest of Darius with the Scythians was accompanied by a geographical sketch of the nations which bordered on the northern and eastern shores of the Euxine; the invasion of Xerxes brought the the Athenians and the Thessalians on the stage, who in turn called up the Spartans and other Dorian clans. A narrative of the Peloponnesian war naturally succeeded; with the fatal expedition to Sicily was interwoven a description of that famous island, of its races, and of the colonies spread over its surface. The downfall of Athens was next recorded, followed by the enterprise of the younger Cyrus, the campaigns of Agesilaus in Asia, and various minor events, until the decay of the Lacedaemonians and the rise of the Boeotian influence gradually introduced the history of Macedon, which, commencing with the seventh book, was continued down to the ruin of Perseus, and the abortive attempt of the impostor Andiscus, which were detailed in the thirty-third. But even after the main subject had been commenced, it could only be regarded in the same light as the argument of an Epic poem, which admits of continual episodes and digressions—the guiding-thread of the discourse, which, although often apparently lost, forms the connecting links by which various portions of the complicated fabric are united and held together in one piece. Thus the interference of Philip in the affairs of Greece suggested an exposition of the causes which led to the Sacred War: his attacks upon Perinthus and Byzantium involved a disquisition on the early fortunes of the cities in question: his dispute with the Scythians and his relations with the Persians afforded an apology for resuming the chronicles of these nations: the transactions of Artaxerxes Mnemon produced an account of the Cyprians and Paphlagonians, while the exploits of Alexander the Epirotan, furnished a pretext for an essay on the Apulians, Sabines, and Samnites. The strife which arose among the successors of Alexander the Great formed in itself, an almost inexhaustible theme, while the ambitious schemes of Pyrrhus were illustrated by a dissertation on the Sicilians and Carthaginians, which occupied no less than six books. After the reduction of Macedonia to a Roman province, with which, as we have seen above, the thirty-third book closed, the following nine were devoted to the affairs of Asia, Pontus, Syria, Egypt, and Baetica; including the Parthian monarchy; the forty-second contained a sketch of the steps by which the Romans had attained to supremacy; and in the last were collected some scattered notices in reference to the Ligurians, Massilians, and Spaniards, the Greeks having been previously discussed.

"To what period Justin (who is designated in one MS. as Junianus Frontinus, and in another as M. Junianus Justinus, while the great majority exhibit the simple appellation Justinus) belongs it is impossible to determine with certainty. The expression which he employs (viii, 4 sec) 'Greciam etiam nunc viribus et dignitate orbis terrarum principem' would in itself be scarcely sufficient to prove that he flourished under the Eastern emperors, even if it related to the age in which he composed, and not, as it does in reality, to the particular epoch of which he happened to be treating in his narrative; while the words 'Imperator Antonine' which appear in the preface, are to be found in no MS. now extant, but are probably an interpolation foisted in by some of the earlier editors who followed Isidorus, Jornandes, and John of Salisbury, in confounding Justin the historian with Justin the Christian father and martyr. The earliest writer by whom he is mentioned is St. Jerome (*Proem. in Daniel*) and therefore he cannot, at all events, be later than the beginning of the fifth century.

"Justin has been frequently censured by scholars in no measured terms for the slovenly manner in which he executed what they are pleased to consider as an abridgement of Trogus. It is unquestionable that many leading events are entirely omitted, that certain topics are dismissed with excessive brevity; that others not more weighty in themselves are developed with great fulness; and that in consequence of this apparent caprice, an air of incoherence and inequality is diffused over the whole performance. But before subscribing to the justice of these animadversions, it would be well to ascertain if possible, the real object of the compiler. Now we are distinctly told by himself that he occupied his leisure during a residence in the city, by selecting those passages of Trogus which seemed most worthy of being generally known, passing over such as in his estimation were not particularly interesting or instructive. Thus it is clear that the pages of Justin are not to be viewed in the light of a systematic compendium of Trogus, but rather, in his own words, as an Anthology (*breve florum corporisculum*), and that the criticisms alluded to above are altogether inapplicable to what is professedly merely a collection of Elegant Extracts. We may indeed lament that he should have thought fit to adopt a plan by which we have entirely lost, or at least very imperfectly retained, a mass of valuable information on a great variety of topics, of which we are ignorant; but on the other hand, we must feel grateful to the laborers, which have preserved from oblivion many facts not recorded elsewhere.

"To discover the sources from which a lost writer derived his materials would seem to be a hopeless quest, when it is certain that most of these sources have themselves disappeared. For not only did Trogus enter upon large departments of historical research, where we can compare him with no authority now extant; but even when he trod the ground previously travelled over by Herodotus, Thucydides, Xenophon, and Polybius, we clearly perceive that far from confirming himself to their statements, he frequently adopted accounts completely at variance with those which they followed. It is certain, however, that his guides were exclusively Greek, and we have every reason to believe that to no one did he owe more than to Theopompos, from whom he borrowed not only the title, but much of the general plan and execution of his work. He was also, we may conjecture, largely indebted to Euphorus, Timaeus, and Posidonius; but our limits forbid us to enter upon an inquiry which has been prosecuted with great learning by Heeren in the essay quoted below.

"We must not omit to remark that the quotations from Trogus found in Pliny appear to be all taken from a treatise *De Animalibus* mentioned by Charisius, and not from his histories."

We have thus, at greater length than was convenient, given the accepted account of the literary

labor of Pompeius Trogus, and Junianus Justinus (for Junianus was the surname given by Cha-waska, the Indian guide in announcing the presence of that spirit. The reader may readily perceive the magnitude of the priestly crime, that deprived the world of the literary treasure contained in that great Universal History of Trogus. It was fortunate indeed that Justinus should have duly appreciated the inestimable importance of that now destroyed history. Indeed we regard it as providential that he should have been prompted to write an epitome of its most important contents, for only in that way has any portion of them been permitted to come down to us. But these priestly enemies of truth, it seems, have not even permitted the excerpts of Justinus, taken from that treasury of historical information to come down to us intact. But a portion of them have escaped the destruction of those enemies of humanity, the founders of the so-called Christian church; and Justinus has been censured by modern critics for "the slovenly" manner in which he executed what they are pleased to consider as an abridgement of Trogus." Had they had the common sense or fairness to judge Justinus correctly, they would have seen the mutilated and fragmentary condition in which his historical compendium, had been allowed to come down to us; and they would have reserved their censure for the moral miscreants who, in the name of the Christian religion, had mutilated the work of Justinus.

Just here we stop to call the reader's attention to a point that seems to have received no attention from general critics. It was made manifest by the communication recently published in these columns, from Euthalius. It is historically known that Euthalius broke the Acts of the Apostles and the Pauline and Catholic Epistles into verses; but the reason for this has never been rightly understood. Originally those books of the Bible were continuous, and did not admit of interpolated sentences, without the interpolations being manifest to critical readers. When broken into distinct and separate paragraphs, it was much more practicable to interpolate paragraphs without detection. Euthalius told us that he set about completing the work of theological deception which was begun by Eusebius of Cesarea, and made such additions and omissions in his versions of these books as he thought would serve his purpose. It would seem that to the fact of Justinus' work being only an epitome of Trogus' great work, is the preservation of any part of it due. The Eusebines and Euthaliuses into whose hands the compendium of Justinus fell, found they could, without certain detection, eliminate a large portion of it; and as much of it was calculated to make plain the Christian theological fraud in which they were engaged, they, instead of destroying the whole work, as they had done with the Universal History of Trogus, concluded to destroy the obnoxious parts of it, and allow the remainder to come down to our time. Only in this way can the destruction of the whole of Trogus' work, and the destruction of only a portion of Justinus', be accounted for. Otherwise the whole of the latter would have shared the same fate.

It has been seen that the time when Justinus lived and wrote has been a matter of historical and critical doubt. This doubt need no longer exist, for the Indian guide of the medium, in announcing the presence of Justinus, said that he was a Latin historian in the reign of Titus Pius Antoninus (A. D. 161). It would therefore seem certain that the words "Imperator Antonine" in the preface of Justinus' history, were rightfully there, and were not "an interpolation foisted in by some of the earlier editors," &c. Pius Antoninus reigned from A. D. 138 to 161, and it was undoubtedly within that period that Justinus wrote his history. Now, the spirit of Justinus says he had the whole work of Trogus in his possession when he wrote his own. It would, therefore, appear that it must have been after that date (A. D. 161) that the work of Trogus was destroyed, as it was then extant and in the possession of Justinus. It was to conceal the fact that Trogus' history was in existence at so late a day, that any question was raised as to the period in which Justinus flourished. But that concealment will no longer avail. By that strange fatality that seems to attend the perpetration of crime against humanity, the words "Imperator Antonine" have been preserved against all priestly efforts to avoid them, in the extant copies of the preface to Justinus' history. Those words seem to have been providentially preserved to authenticate the spirit testimony of Junianus Justinus; as has also the prenomen Junianus, about which there has been the same doubt. The corrections and explanations of historical facts, such as these, in so many instances, throughout this unprecedented series of communications, are most convincing proofs, not only of their authenticity and truthfulness, but of their inappreciable value.

Pompeius Trogus, through the Indian guide, claimed to have written his history in the time of Julius Caesar, which must have been prior to B. C. 44, when the latter was assassinated. It is not improbable that he survived Caesar, and also flourished in the reign of Augustus, who died in A. D. 14. Indeed the spirit of Justinus says that the history of Trogus came down to B. C. 20, three years after Augustus attained imperial power.

The compliment which the spirit of Justinus paid to us, in attributing to our humble efforts to advance the truth, his ability to give his invaluable

spirit testimony, is one that we highly appreciate; and nerves us with strength to persevere in the work we have in hand. In view of the opposition, misrepresentation and persecution that we have had to endure and overcome, we think it must have been to that that the spirit referred when he said: "But it seems Hades itself had broken loose on the mortal plane."

Justinus tells us that the history of Pompeius Trogus made manifest the fact that before the Christian era, among the learned Greeks, the Pythagorean religion blended with the Christos religion of India, was the accepted religion. And further he tells us that he copied those portions of Trogus' history that related to the Christos religion, but that portion of his history that related to Appollonius was permitted to stand with the name of Appollonius suppressed and the name of Christos changed to Christ. We have no means of judging how far this is correct, as we have been able to find no translation of Justinus' History, but from the fact that the scholastic writers of the Middle Ages, made frequent quotations from Justinus' History we may infer it is in the main correct, as they wrote to please the Christian believing world. From the testimony of this and other spirits, especially Plotina Pompeia, it would seem there was a worship devoted to a Christos Hesu or Jesus Christ at a very early period, and before any authentic historical mention of Jesus Christ was ever heard of. If such was the fact, it is not difficult to determine whence the name Jesus Christ was derived.

The Greek to whom Justinus referred as qualified to confirm his statements, was Stephanus of Byzantium, who came as it was suggested he would.

It was unquestionably true that the Gnostics, Basilides and Valentinus, who not remotely followed the trinitarian doctrines of the Gymnosophists, based their whole theological system upon the natural trinity of father, mother and child. The Christian divergence from that true trinity has been the cause of more bloodshed and suffering than any other theological error that was ever promulgated.

This spirit certainly speaks the truth when he says that the reason why the founders of Christianity destroyed so many of the works that were written prior to A. D. 200, was that they threw too much light upon the real sources from which they borrowed their religion. It is a recognized fact that the doctrines of Pythagoras, Plato, the Gymnosophists the Gnostics, and the Eclectics, as well as nearly all or most of the Brahmanical and Buddhist doctrines of India, and the Magian doctrines of Persia, are blended and conglomerated with groundless personal fictions, in the Christian Bible. No one can read and compare the Christian doctrines with the doctrines of all those ancient religions and not see, at every step, that the former is but a spurious version of the latter.

As we have been able to confirm the truth of so much that the spirit testified to, by the most unexpectedly preserved collateral facts, we cannot see how those portions of it, the direct or collateral proof of which cannot be reached, can be reasonably questioned.

The spirit felt conscious of the difficulties under which he labored in trying to identify himself; but we're surprised that he should have been so successful. When that communication was given, neither the medium nor myself had any knowledge of either Pompeius Trogus or Junianus Justinus, or of their earthly labors. We cannot, therefore, conceive how the communication came from any other source than the spirit of Justinus.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25cts, or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

RELIEF FOR THE SICK.

Send two dollars to DR. J. S. LOUCKS, and he will send you one package of his

MAGNETIC TREATMENT.

Nine cases out of ten, one package cures; if not, will send next for one dollar. State nature of disease, how long standing, give sex and age. Wonders are done.

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These mines are situated near the north bank of the South Fork of the Stanislaus River, next west of, and adjoining the celebrated Riverside Mine and Mill, recently purchased by Ex Senator Sharon, and Senator John P. Jones, of Nevada, and others, for the sum of about \$100,000. On the two claims of 1500 feet each, owned by the Company, there are two shafts, one sunk to the depth of 115 feet, all the way down in rich milling ore, running from \$50 to \$20 per ton, and the other 82 feet, striking a heavy body of ore with indication of great increase in quality, at a lower depth. There is upon the mine, a Steam Pump of 8000 gallons per hour capacity.

Shares are offered at this Bed-Rock price, for the purpose of opening up the Mine to a greater depth, and to erect (at first) a stamp mill, and for other necessary machinery.

Shares non-assessable, and therefore subject to no future call. Company free of debt and title indisputable. Allotments from 25 shares and upwards. Remittances may be made by post-office money orders on Columbia, California. Registered letter or draft on San Francisco.

Address, J. WINCHESTER, President.

Columbia, Cal., April 10, 1883.

BEECHER ON BEECHERISM.

In the Boston *Daily Globe* of May 26th is a reportorial account, headed "Beecher on Spiritualism. He tells what He Knows About the Unseen World. The Common People Advised to Leave it to Scientists to Work up." Here is the report:

"There was an insatiable craving in human nature for some knowledge of the unseen world, and it was as strong to-day as ever it was. It was only 150 years ago that the Christian world had let go of the belief in witchcraft."

"Mr. Beecher said there was nothing in Dante or Milton to compare with the scene of Samuel appearing to Saul when invoked by the Witch of Endor. After some satirical allusions to the astrologists, who advertise in the daily papers, Mr. Beecher said:

"It is part and parcel of this same general desire that has led in modern times to what is called Spiritualism, or Spiritualism. I do not inveigh against Spiritualism itself at all, but I do against those men who make a trade of it and who use, what ever may be their agency, for purposes of money. Experience shows that as a class of men they probably go back to the old sorcerers, deceivers of men, misleaders. As for Spiritualism itself, I am very free to say that I could never account or see that any one else could account for many things that happen at what are called seances. I never happened to be present at one when I got a single idea, though I have got a shock. No man on earth could desire more than I do to believe in Modern Spiritualism; no man on earth could be more willing, more anxious, more glad to believe it; but solemnly I can't do it. In the first place, I have never heard anything from the other world that a boy five years old could not see in this world. Stuff! unutterable stuff; the greater part of it, I mean. Some people say they do have communications of very great value."

"I have been at seances and have read Spiritualist papers a good deal, and have seen my father come under the table, my mother, and my brother George, and my children; and there was something in it that was very impressive. I will not deny that when I was in England my father appeared to me. It was a seance in the house of brother Charles Duncan, so that there was no professional trickery; it was as honest a convention as could possibly be. There was no thought of guilt or deceit. My father came, and it seemed from the way the table acted, as though it was he. It was a robust, strong, energetic action, and it was not until he came to talk that I saw that the table was a fool. (Laughter.) He said to me: 'My son, you are exerting yourself too much; you are in great danger of breaking down.' I said: 'I know that; what shall I do?' He answered: 'You must observe the laws of health.' 'Well,' I said, 'I didn't come 3000 miles to learn that; I knew that before I left Brooklyn.' (Laughter.) My mother came, and I have reason to suppose it was her method. She was a weak woman and not demonstrative, of grave presence and great depth, and the table acted exactly as I think she would have done. But I could get nothing out of my mother. My little children came and pecked at the table like little birds, but they had nothing to say, and the whole thing passed away. Yet I can't prevail upon myself to say I knew that this did not take place from collusion; there was no motive for it, no ground or reason that I could see for it; but it was empty. If you asked me, 'How would you set aside the proof that this is from the other world?' I freely confess I could not make any statement; only I feel that the other world is an unspeakable degradation if the foolish things that purport to come from it do really come. When Prof. Felton of Harvard was investigating this subject, he received a communication from Benjamin Franklin, and it was so sterile, so *jeune*, that he was provoked to exclaim: 'If the ratio of deterioration is so rapid by this time Pericles is born a fool.' Now I believe there are many in Brooklyn, I have no doubt there are a great many of my congregation, I know there are who believe in Spiritualism. Some of them take great comfort in it. I would not destroy their comfort for one moment, but my own impression is that scientific men should give more attention to this subject, and common people not instructed in methods of investigation should give a great deal less attention to it. I think people are hurt by it. Here and there is an unhurtful person, but in general those that follow on to know the spirit world are a good deal more hurt than helped by it. Now and then a man who has looked into Spiritualism says: 'I believe in immortality; I never used to.' Well, thank God for so much. Anything that brings nearer the sense of immortality and the reality of after death is not to be slightly spoken of. Nevertheless I think that the average effect of Spiritualism upon the common people is not good, and yet there is that in it which demands that it should not be pooh-poohed altogether and thrown away, but that men trained to investigation should make it the subject of continual research, until we should know what that occult element is that plays such fantastic tricks with their imagination and our faith."

And this is the outcome of the curse of Christianity! For between fifteen and sixteen hundred years, a systemized religious superstition, denominated by its originators Christianity, has held the human mind helplessly enthralled and devoted to the services and interests of a class of impious imposters calling themselves the ministers of God. Yet as time has rolled on, one by one, the links in that chain of superstition have been melted away beneath the furnace blast of advancing knowledge, until only the most ignorant, servile, and craven any longer bow trembling before these religious and social tyrants. With the cunning begotten of sanctified hypocrisy a few of these self-styled "ministers of God" have found it profitable to recognize the resistless progress of the nineteenth century, and to seek to edge away from the doom that awaits those who adhere to the priestly religious dogmas, under which the mental and moral world had so long groaned in hopeless despair of ever breathing the air of personal freedom. Among these "Artful Dodgers" of the priestly craft, is this Henry Ward Beecher, of Brooklyn, New York, who may be regarded as the most mongrelized specimen of the priestly breed. Like all mongrels, he shows

none of the better characteristics of his priestly progenitors, but all their, long since, degenerated qualities and defects. This man finds himself confronted by a long series of natural phenomena, which are so absolute and undeniable, that he is forced to admit their common and general occurrence. These phenomena, even the least marked of them, which, although Mr. Beecher used all his art of ridicule and buffoonery to be little, was forced to admit that there was in them "something that was very impressive," show that the whole Christian system of theological deception, for which he is paid the moderate compensation of \$25,000 per year to preach, is an unmitigated imposition and delusion.

Mr. Beecher has never had the manliness or honesty to investigate the subject of Spiritualism, as it is occurring under his very nose in the cities of New York and Brooklyn, and for the very good reason that he knows he would then have no excuse to misrepresent or deny the unanswerable demonstration of the agency of disembodied spirits in their production. Mr. Beecher confesses to what he witnessed at one seance at the house of a friend in England, not deigning to tell us who the medium was; and although he received communications displaying human intelligence through an unconscious table, as the telegraphic medium of conveyance; and although he confesses that there was "something very impressive" in them, he stultified himself a few minutes before by saying: "I have never heard anything from the other world that a boy five years old could not see in this world. Stuff! unutterable stuff; the greater part of it, I mean. Some people say they do have communications of very great value."

"I have been at seances and have read Spiritualist papers a good deal, and have seen my father come under the table, my mother, and my brother George, and my children; and there was something in it that was very impressive. I will not deny that when I was in England my father appeared to me. It was a seance in the house of brother Charles Duncan, so that there was no professional trickery; it was as honest a convention as could possibly be. There was no thought of guilt or deceit. My father came, and it seemed from the way the table acted, as though it was he. It was a robust, strong, energetic action, and it was not until he came to talk that I saw that the table was a fool. (Laughter.) He said to me: 'My son, you are exerting yourself too much; you are in great danger of breaking down.' I said: 'I know that; what shall I do?' He answered: 'You must observe the laws of health.' 'Well,' I said, 'I didn't come 3000 miles to learn that; I knew that before I left Brooklyn.' (Laughter.) My mother came, and I have reason to suppose it was her method. She was a weak woman and not demonstrative, of grave presence and great depth, and the table acted exactly as I think she would have done. But I could get nothing out of my mother. My little children came and pecked at the table like little birds, but they had nothing to say, and the whole thing passed away. Yet I can't prevail upon myself to say I knew that this did not take place from collusion; there was no motive for it, no ground or reason that I could see for it; but it was empty. If you asked me, 'How would you set aside the proof that this is from the other world?' I freely confess I could not make any statement; only I feel that the other world is an unspeakable degradation if the foolish things that purport to come from it do really come. When Prof. Felton of Harvard was investigating this subject, he received a communication from Benjamin Franklin, and it was so sterile, so *jeune*, that he was provoked to exclaim: 'If the ratio of deterioration is so rapid by this time Pericles is born a fool.' Now I believe there are many in Brooklyn, I have no doubt there are a great many of my congregation, I know there are who believe in Spiritualism. Some of them take great comfort in it. I would not destroy their comfort for one moment, but my own impression is that scientific men should give more attention to this subject, and common people not instructed in methods of investigation should give a great deal less attention to it. I think people are hurt by it. Here and there is an unhurtful person, but in general those that follow on to know the spirit world are a good deal more hurt than helped by it. Now and then a man who has looked into Spiritualism says: 'I believe in immortality; I never used to.' Well, thank God for so much. Anything that brings nearer the sense of immortality and the reality of after death is not to be slightly spoken of. Nevertheless I think that the average effect of Spiritualism upon the common people is not good, and yet there is that in it which demands that it should not be pooh-poohed altogether and thrown away, but that men trained to investigation should make it the subject of continual research, until we should know what that occult element is that plays such fantastic tricks with their imagination and our faith."

We now ask Mr. Beecher, whether he is either a consistent or honest man, when confessing such a lack of knowledge on the subject of Spiritualism as he has done, to undertake to advise and counsel as to what ought or what ought not be done in relation to investigating facts that any boy of five years old can know as much about, as the most ostentatious "minister of God," that ever impiously undertook to "Lord" it over his fellow men? Mr. Beecher seems to know as little about Spiritualism as he does about being a consistent follower of his Christian myth; and the wonder is that he can find a congregation that is willing to pay him so much for knowing nothing about that which he should know most. We do not believe Mr. Beecher when he says that some of those who pay him for dictating to them what is proper and what is not proper for them to do, are Spiritualists. Spiritualists have gotten bravely past such folly as that. We take it that those whom Mr. Beecher designated as Spiritualists, are nothing more nor less than agnostics, on that subject, like himself. There are some people who have not emerged from the "don't know" standpoint, in viewing Spiritualism, who take no offence at being called Spiritualists, and we suppose there may be such persons in his congregation. Indeed, we have a right to believe that his congregation

is made up of such people, and hence that inconsistent and stultifying lecture or sermon on Spiritualism. Mr. Beecher long since learned which side his clerical bread was buttered, and he is too unsaintlike not to look well after his bread and butter.

Mr. Beecher seems to begrudge Spiritual mediums the small pittance they obtain for their services; but why should he not? He very well knows that those who pay them get something worth more than gold for their money, while he gives nothing of any value whatever to those who pay him. It is natural that he should be jealous of a class of persons who will yet supersede the whole "ministers of God" fraternity, and do away with clerical humbuggery forever. There is not a humble, unpretentious medium, whether man or woman, who has not been the means of giving more truth to the world in regard to the future life of humanity than all the "ministers of God" who ever found a lodgement in the confidence of their ignorant, deluded and fear-struck followers. To these priest-contemned mediums we would say, be faithful to your Spirit-assigned mission and your reward will be sure and lasting. Look with contempt and pity upon those who love their bread and butter better than they love the truth.

If Mr. Beecher wants to know who it is, in spirit life, who furnishes him and his fellow enemies of Spiritualism with the material with which to assail and misrepresent it, we assure him he will find that "occult element" in the manifestation of dishonest hypocritical spirits, who graduated from the university of Christian hypocrisy on the earth plane of their existence. These spirits seem to take especial delight in perpetuating the delusion which was fastened upon them by the teachings of the "ministers of God." There is but one means they can use to effect their dishonest purpose, and that is to personate the departed friends of those who seek to know the truth of the after life, and this where that truth is alone to be found, through the testimony of truthful returning spirits given through spiritual mediums. If there are lying deceiving spirits in spirit life, it is because they were taught that hypocrisy, lying and deception, in relation to such matters, were especial virtues. To blame Spiritualism for this infernal work is simply intolerable; and hence these strictures on the ministerial conduct of Henry Ward Beecher, in his attempt to belittle and injure the only true spiritual teachings that have ever been given to mortals.

Mrs. Elsie Crindle-Reynolds' Seances Increase in Interest.—Miss Smith, a New Medium, in the Field.

SAN FRANCISCO, CAL., May 17, 1883.

Editor of *Mind and Matter*:

Having come to San Francisco on business I attended two of Mrs. Reynolds' seances, which were very satisfactory to nearly every one on both occasions. There were two or three, however, who were bound not to be satisfied. Mr. Gruff, Paul Williams, Little Ellie and another spirit kept up more or less talking, two, three and four at a time.

Mrs. Reynolds' cabinet consists merely of a dark curtain, drawn from the chimney projection to the window, about five feet wide by two and one-half feet deep, and a piece of dark cloth tacked against the white wall, about seven feet high, while the room is nearly twelve feet high. She invites the sitters to examine it before and after the seance, to their heart's content, to be sure there are no trap-doors concealed.

At the first seance, a Miss Smith had just passed behind the curtain, which still vibrated, when it opened again, and a spirit form dressed in white stood in sight of all present, in a fair light, and whispered, "Good evening," and bowing to the audience. This was kept up during the evening, spirits coming out from behind the curtain, of all ages, sizes and appearance, from the child to the aged man or woman. Miss Smith was the medium, as Mrs. Reynolds was too indisposed to sit in the cabinet.

Last night Mrs. Reynolds was the medium. She sat in front of the cabinet, dressed in dark clothes, until entranced and when she entered it, and the curtain fell behind her, it instantly parted again, and a spirit form dressed plentifully in white drapery, stood before us, bowed to us and whispered "Good evening" to the audience. This was followed by two forms coming out together several times, both whispering, while Mr. Gruff talked through the trumpet and Ellie kept up her prattle in the cabinet at the same time.

A spirit form came out about five or six feet from the curtain (one who frequently comes at Mrs. R.'s circles), and held the tin horn, about three feet long, in her hand. As she held it out towards some of the sitters, Mr. Gruff spoke through it, making some comical remarks or funny noises, at which the spirit joined the audience in hearty laughter at his drollery. As she stood in the middle of the room, resting the tin horn on the floor, Mr. Gruff would talk through it. If she took her hand off he would not talk. The moment she put one finger on it, or even approached the finger to the horn, he talked through the top of the horn, and when she lifted it from the floor he talked through the bottom of the horn. As I sat but three feet away from the horn, and there was a fair light, I had a good chance to observe every motion of the spirit, who was as cheerful and enjoyed the fun as well as any one in the room. When she bade us good night she shook hands with number of the audience, and as she extended her hand to me I grasped it and shook it heartily. It felt as warm, solid and natural as any human hand that I ever took hold of. All of which most positively proves that Mrs. Reynolds is a very fine medium and instrument of the Angel world, and this in spite of Bundy and company to make her appear otherwise.

Towards the latter part of the evening, a spirit form, as natural as life came out—stepped to one side of the curtain and kissed a lady who sat near

by and greeted several others. She then gave a fine moral lecture of about six or eight minutes duration, in an audible whisper, which all present could hear. She spoke of the grand work her father is doing, and of the many difficulties thrown in his way. On my making a few remarks testifying to what she said, and expressing the sympathy I feel for you, she bowed in acknowledgement that she was pleased and then returned to the cabinet for a few moments. She then came out again, reached out her hand to me, shaking my hand with a hearty earnestness, and said to me: "Tell my father that I am with him at all times—under all circumstances—and am guiding and assisting him in his many arduous duties and trials, with a host of spirits who are anxious to co-operate with him in the delivery of humanity from religious superstition and bigotry into a higher state of spirituality. This and much more was the purport of her message to you, although not the same words exactly, that was the meaning of what she said. I promised to send her message to you, with the greatest pleasure.

With my best wishes for your success financially as well as spiritually,

B. SHAW.

Or this number of the paper we have sent out quite a large number of sample copies to liberal and inquiring people all over the country. We invite the attention of all persons who have not seen *MIND AND MATTER* before, or who are unacquainted with its great merits as a fearless, impartial and thorough exponent of advanced thought, to give it a critical perusal. We are in earnest, and determined that the naked truth shall be seen and known of all men. This is our one great aim and purpose. How well we succeed we leave for you to judge. Our terms are very moderate, and the paper when the large amount and high quality of its original reading matter is considered, is the cheapest published.

THE veteran Spiritualist, John Murray Spear, will sail for England from New York, Saturday, June 2d, on the steamer *Erin*. While in that country his address will be in care of Wm. Tebb, Esq., 7 Albert Road, Regent's Park, London. Mr. Spear has been known for half a century to the American public by his philanthropic labors for the abolition of capital punishment, for the reform of conditions in prisons, etc., and has for thirty-five years devoted himself to the advancement of the spiritualistic dispensation. He is a fine impressionable medium, and during his stay in England will give parlor lectures wherever his services are desired.—*Banner of Light*, May 26.

Caution.

The public are cautioned against a woman who is going about soliciting money from the charitably disposed among Spiritualists, showing as authority for so doing a letter of recommendation purporting to come from myself, and stating that she had received aid from me.

I know no such person, and as she is procuring money under false pretences I shall be very glad if you will state this in your valuable journal, as I learn that some of my personal friends have recently been duped by her.

Very respectfully,

M. E. WILLIAMS,

462 West Thirty-fourth Street.

May 29th, 1883.

146 E. 13th, St., Erie, Pa., May 28, 1883.

Editor of *Mind and Matter*:

Will you please say in your paper that the first quarterly meeting of the Lake Shore Spiritualist Conference will be held in Kingsville, Ohio, Saturday and Sunday, June 16 and 17. If the weather is favorable, the meeting will be held in Webster's grove. The town hall has been secured in case of storm. The speakers engaged for the occasion are Capt. H. H. Brown, Moses Hull and Mattie E. Hull.

Important business will come before the meeting. It is hoped every member of the organization will make an effort to be present. Mediums and speakers will be entertained free of charge. Spiritualists not members of the organization are cordially invited to this two days' feast. Kingsville is on the Lake Shore and Nickel Plate railroads, six miles east of Ashtabula. Come one—come all.

Per order of the Committee:

W. H. SAXTON, President.

MATTIE E. HULL, Rec. Sec.

Testimonials.

SHAKERS, N. Y., May 6, 1883.

Dr. J. H. Rhodes—Kind Friend:

The three dollar boxes of your very valuable lozenges, one addressed to Eldress Pauline and the others to myself, have been received all safe. We prize them very much, and wish that every invalid could be advised to try a box, and they then would feel the effect. We know if they had one they would want another. Sister Pauline joins me in sending you this testimony for your very valuable medicine.

ALVIRA CONKLIN.

Parkersburg, W. Va., March 1883.

Dr. J. H. Rhodes—Dear Sir:

At the earnest request of my wife, I have been taking your remedies for kidney complaint, with decided benefit. Enclosed you will find one dollar for one large box of the same.

Yours truly, T. T. DAVIDSON.

The fifth annual camp meeting of the Michigan State Association of Spiritualists and Liberals will be held at Flint, commencing Friday, August 17th, and closing Monday 27th. I wish to correspond with two or three mediums of marked powers with the view of securing their attendance.

S. B. McCRAKEN, Secretary.

Detroit, May 12, 1883.

[From the Spiritual Offering, Ottumwa, Iowa.]

MISSISSIPPI VALLEY CAMP-MEETING.

Under the Auspices of the Iowa Conference of Spiritualists, to be Held at Mt. Pleasant Park, Clinton, Iowa, During the Month of August.

It is with pleasure that by request of the Executive Board of the Conference, we make this announcement. Last week a committee, appointed for that purpose, whose names appear hereafter, visited Clinton, Iowa, for the purpose of examining the tract of land proposed as a permanent location, where Spiritualists and other Liberalists of Iowa, and of Illinois, Wisconsin, Missouri, Nebraska, Kansas, Minnesota, and other States, if they so desired, could meet and enjoy a month's relaxation from business cares, devoting a part of the time to the consideration of subjects relating to human welfare.

Two members of the Executive Board had previously examined the land and reported favorably; hence the present committee were prepared to find a tract of land and location quite suitable for the use designed; but in every respect it exceeded their most sanguine expectations, and after a thorough examination, the committee closed the contract of purchase; with the understanding that the citizens of Clinton, would raise the sum of \$1,500, to be used immediately in making improvements in the Park, preparatory to holding a camp-meeting in August. When the committee left a few hours after, several hundred dollars had been subscribed. One man, not a Spiritualist, had written opposite his name \$200, we do not doubt the raising of the amount pledged. This will not erect all the buildings wanted, and the officers of the Conference will probably appeal to friends of the enterprise in this and other States, to send voluntary contributions to aid in the work.

To inspire confidence in the movement as to permanency, we perhaps ought to say: "A noble-hearted Spiritualist advanced \$2,800 cash, the price of the land, giving if need be, ten years for repayment. The board are sanguine, however, that only two years will be required to meet the obligation.

The location is everything that could be desired. The Park consists of nineteen acres, all beautiful woodland; elevation eighty feet above the Mississippi river in full view, and from almost every point commanding a prospect of the city, in fact the city is now built up to the boundaries of the land, the street cars will be run to within ten rods of the entrance gates, and not exceeding one mile from the farthest railroad depot of the city. We do not know where a better place can be found, for a few weeks relief from business cares and for pleasurable enjoyment. It is intended to so arrange the meetings, as to give time for river excursion parties; steamers can be procured for the purpose at any hour of the day. We anticipate that hundreds, even so far east as New England, will avail themselves of this opportunity to see the great river, very appropriately, in view of its magnitude called "Father of Waters," and we predict, that the Mt. Pleasant Park Camp-meeting, will become as popular a place for rest of body, and for intellectual and spiritual enjoyment as is Lake Pleasant, Mass. The Trustees will use every exertion the present year, not only to provide everything necessary for the comfort of attendants, but a variety of amusements for old and young. Negotiations are in progress for illuminating the Park with eight or ten Electric Lights, which in the evening will give to these grounds, so closely shaded with trees, all the beauty of an Enchanted Arcadia.

Spiritualists of the West we trust will avail themselves of the opportunity to come together, become better acquainted with each other, and prepare the way for more united effort and earnest co-operation that has ever before been possible. We shall be ready at an early date to announce the names of some of the speakers and mediums engaged to be present.

We hope to receive letters at once from persons in all the States mentioned, giving the names and residence of those who desire to be supplied with heavy canvas tents; these will be provided for all who desire them, if notice is given in time to send for them—the cost will probably be from \$3 to \$8, according to size, for the whole time of meeting. Further particulars will be given hereafter. In another column we give a brief editorial notice that appeared in one of the city daily papers, the other was equally favorable in expression.

The committee are under obligations to the press, and also to several gentlemen of the city for marked attention and aid in accomplishing the object in view. Col. M. Smith, B. B. Hart, Wm. Skinner, B. F. Pool, Wm. Lake, should be specially mentioned, and we would be very remiss in duty should we fail to mention the kindness of O. H. Jackson, a member of the executive board of the Conference, residing at Clinton. To him the Spiritualists of the State are indebted for calling attention to this location so well adapted for their use, and for his untiring energy to secure it.

This camp meeting is announced as Spiritualistic, and so it is, to the extent that it is owned and controlled by the Iowa Conference of Spiritualists, but on its rostrum every phase of thought and every reformatory movement will have free expression if properly represented and presented. Prominent Materialists will be invited, and it is probable eminent Christian ministers, one Catholic and one Protestant, will be tendered the use of the rostrum to present their claims. Spiritualists, confident of the truthfulness of their teachings, solicit the closest scrutiny, and are perfectly willing to give a candid hearing to others, fully realizing with the poet, that,

"Verily there is nothing so false, that a sparkle of truth is not in it."

That sparkle they seek wherever found, on Christian or heathen ground; hence the invitation to which we refer. We ought perhaps to say that we are promised reduced rates of fare on all the railroads (probably one-half), and that special trains will be run from Rock Island, Davenport, and other points within a hundred miles.

We had just written the last line, when the edict entered the *sanctum* and gave us impromptu the following beautiful lines:

COME TO THE CAMP MEETING,
Come where leafy trees are waving,
Their emerald branches on high,
And clouds like forms of bright angels
Float over the beautiful sky.

Come where the bright birds are singing
Their sweet songs of welcome for thee.
And flowers in shady dells blooming
Are waiting and watching for thee.
Come and receive the fond greeting
That earth friends are waiting to bring,
Hear through the waving trees ringing
The glad songs the angels will sing.
Come drink of the wine of the spirit
And live in the fountain of truth,
Improve by the wisdom of age,
And bask in the sunlight of youth.
Garner the truths of the spirit
And reap the rich harvest you've grown,
Look through the portals of beauty,
See, and commune with thine own.

EDITORIAL BRIEFS.

MEDIUMS' meeting 433 W. Madison street, Chicago; Sundays 3 P. M.

A. F. ACKERLY, materializing medium, is now located at 333 W. Madison St., Chicago, Ill., where he will give seances, Sunday, Tuesday and Thursday evenings.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 188 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

MR. ROTHERMEL returns to Buffalo, on the 28th inst., and will be ready for engagements for that vicinity. Address A. W. S. Rothermel, Filmore House, Buffalo, N. Y.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

H. F. BUNGARDT, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungardt, 16 E. 7th St. Kansas City, Mo.

THE RELIGIOUS Society of Union Spiritualists, in Cincinnati, have engaged the services of the Rev. M. C. Bowman, late of Atlanta, Ga., for the coming year.—*Commercial Gazette*.

Mrs. S. E. BROMWELL, trance and test medium, Phenomenal seance Thursdays and Sundays at 8 P. M. Private sittings daily at 687 W. Madison street, N. E. corner Wood street, Chicago, Ill.

PIERRE L. O. A. KEELER, is now giving seances and slate writing sittings in Boston. Address, Boston post-office. His brother, Dr. W. M. Keeler, is at present resting at his home on the Hudson.

FRANK T. RIPLEY writes that he is ready for engagements anywhere—to lecture, give platform tests, or parlor lectures with tests. Address Frank T. Ripley, Room 24, Exchange Block, Indianapolis, Ind.

JAY CHAAPEL has moved from Rochester to Brighton, (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

MRS. ELLEN M. BOLLES, has taken rooms at City Hall, Taunton, Mass., where she will use her clairvoyant and magnetic powers in healing the sick, and will also give private sittings to those anxious to hear from their spirit friends.

MRS. JAMES A. BLISS, will leave Boston June 1st for Onset Bay Camp Meeting, where she will hold her Materializing Seances during the season. It is expected that Mrs. C. E. Whitney, of Brockton, Mass., (a newly developed materializing medium) will accompany her.

W. L. JACK, M. D., clairvoyant and magnetic physician, informs us that he can be found at his residence, corner of Merrimack and Main Streets, Bradford, Mass., opposite Haverhill Bridge Depot. Post office address always Haverhill, Mass. No notice taken of postal cards. All communications must be accompanied by two 3-cent stamps to insure reply. Notice will be given where office is located in Boston.

Mrs. O. F. SHEPARD, of Philadelphia, will answer calls to lecture in towns and villages along the line of the Hudson River and New York Central railroads. Subject: The Moral Power of Spiritualism. Subscriptions taken for MIND AND MATTER and copies of the paper sold. Address Mrs. O. F. Shepard, Yonkers, N. Y. Box 65.

MR. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

For SALE.—A cottage at Lake Pleasant—most eligible site on the ground—substantially built—

excellent rooms—with view of rostrum and music stand. To be sold at once. No one need apply except those meaning business. Enclose two 3-cent stamps for reply, and address for one month, W. L. JACK, M. D., Box 1241 Haverhill, Mass.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

THE NORTHERN WISCONSIN Spiritualist Conference will hold a three days' meeting in Spiritual Hall, Omro, Wis., June 15th, 16th and 17th, 1883. The speakers engaged for the meeting are Mrs. M. C. Knight, of Buffalo, N. Y., and Dr. G. H. Geer, of Chicago. Mrs. Sarah Shedd Noyes, of St. Johnsbury, Vt., will furnish the vocal music. A cordial invite to participate. Usual courtesies by the Omro friends. Prof. Wm. M. Lockwood, President; Dr. J. C. Phillips, Secy.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

SPIRITUAL TEMPLE ASSOCIATION.—"In things essential, unity; in things doubtful, liberty; in all things, charity." Baker Hall, N. W. Cor. Broad street and Columbia Avenue. Mr. Walter Howell, inspirational, trance speaker, late from Manchester, England, will, until further notice, lecture every Sunday, at 10.30 A. M. and 7.45 P. M. For further particulars, see *Public Ledger*. The public cordially invited.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

DR. J. BONNEY, Controlling Spirit. Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

Still-Screams!

The Saratoga *Eagle*, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling, brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of *screaming!* Best advertising medium in Saratoga, rates, one cent a word, half rates each subsequent insertion. Send one dollar and get the *Eagle* a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

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The Saratoga *Eagle* has more life to the square inch than any other paper in the country.—*Unionville New Century*. Enclosed find a nest egg for your *Eagle*, \$1. Your support of free and general education is most praiseworthy.—*Ned Bunting*. The *Eagle* is a fearless bird, and a proud representative of American soil and principles.—*Clayville Sentinel*. John Johnson, formerly city editor of the *Times*, just lets the *Eagle* scream. He says the enterprise is a financial success as everybody knows it is a complete triumph in other respects. Our quondam attache is a brilliant paragraphist.—*Troy Times*.

Call for a Convention.

The Spiritualists will hold a three days' convention at the Union Church in Danby, Vt., under the auspices of the Vermont State Spiritualist Association, Friday, Saturday and Sunday, June 15, 16, and 17th, 1883.

We are to have a grand rally and a real spiritual feast preparatory to the camp-meeting season.

All the State speakers and mediums are cordially invited to attend. Mrs. S. A. Jesmer, of Amherst, and Mrs. Gertrude B. Howard, of East Wallingford, test mediums, will be present, and other test mediums are expected.

Among the eloquent speakers that we always listen to with pleasure and profit, Mr. Albert E. Stanley, of Leicester; Rev. Geo. Severance, of Tunbridge; Mr. Pearley S. Fogg, of Chelsea; Mrs. A. Wiley, of Rockingham; Mrs. Fannie Davis Smith, of Brandon; Mrs. Emma L. Paul, of Stowe; Mrs. Lizzie S. Manchester, of W. Randolph; Mrs. M. A. C. Heath, of Bethel, and Mrs. Abbie W. Crockett, of Duxbury, will be present and others are expected.

Board at Bond's Hotel, \$1.00 per day, and the usual courtesy of railroads extended.

CHARLES THOMPSON, Secretary.
St. Albans, Vermont.

Notice.

An astounding narrative left by the late Alexander Smythe, author of "Jesus of Nazareth," is now in the hands of a reviser and editor, for the press, to be produced in book form at an early day, entitled, "Travels and scenes in Foreign Land," through mediumistic control: whose descriptive powers of scenes, has no parallel in the annals of published history. The book will comprise about four hundred pages, executed in the most modern art, on fine tinted paper. The price of the book not definitely determined, but will not exceed \$2.00. The editor and compiler is desirous to obtain as many orders for the book before publishing, as no hired canvassers will be employed to enhance the cost. To whom this notice may come, by addressing the undersigned, giving their name and address plainly written, can have mailed to them anywhere in the United States, at the subscription price, when the book is completed.

JOHN M. WASSEN,
Richmond, Indiana.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alterative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.
" Maria Bayley, Yardleyville, Pa.
" Kate Bayley, Ocean City, N. J.
" Joseph Willard, 1620 South St., Philada.
" Cordelia Myers, 1702 Brown St., Philada.
" L. J. Walters, 732 Parrish St., Philada.
" Mary Ellen Van Kirk, 1702 Brown St.
" Ann Heasley, 337 Buttonwood, Philada.
Mr. Sam'l Bayley, 2721 Cambridge St., Philada.
Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

DR. J. H. RHODES, clairvoyant Physician, has removed from 505 North 8th street to 729 Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also, trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00.

DR. ABNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia, and vicinity.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of

[PUBLISHED AT SPECIAL REQUEST.]

Anniversary Song on the Seventieth Birthday of
Hon. Warren Chase.READ AT HIS RECEPTION IN SAN FRANCISCO, CALIFORNIA,
FEBRUARY 7TH, 1883.

As the babe born in the manger,
Felt the cold world's scorn and hate,
So a helpless infant stranger,
In a bleak New England State.

All unwelcome to the hearthstone,
His only dower was mother love—
These the first ears of the lone one,
Till mother passed to home above.

Then this helpless, homeless orphan—
What was there for such as he?
Cast upon the world's rough moorings,
Void of human sympathy.

This poor outcast of creation,
Fatherless, motherless, was he,
Who came to earth in violation
Of the laws of equity.

And the people we call "Christians,"
Were the first to cast a stone
At this poor despised orphan,
In this life line of the "lone."

Bound in bondage by "select men,"
Till the years of twenty-one,
Twenty-one was key to freedom
To this boy who friends had none.

Labor, labor and exposure,
Unproportioned to his years,
Beaten and bruised until disclosure
Found at length a listening ear.

Then there came a gleam of sunshine,
Whispering of Liberty—
He wou d no longer bear such burdens,
This boy determined to be free.

He ran away from cruel master,
From the bondage he had borne;
His tired feet flew by the faster,
As they bore him further on.

But why on sad memories linger
In the life line of the lone?
His angel mother's unseen finger
Guides the footsteps of her son.

From out the damps of sorrow,
Like the water lily's bloom,
Thou hast risen in glorious triumph,
Shedding light and sweet perfume.

Thou didst rise to bless the nation
With thy counsel and advice,
And thy light has brought salvation,
Dried the mourner's weeping eyes.

Thou hast plead the cause of woman,
Thou hast bid the fallen "rise,"
Knowing every soul is human,
And that none should we despise.

In the council of the nation
Thou hast plead the poor man's cause,
Shown the rotten rude foundation
Of our earthly man made laws.

And when the "raps" at Hydesville
First rang the reveille—
Sounding the glorious gospel
Of the soul's immortality—

You were the first to catch its echo,
And send it forth again,
And were never known to falter
In sunshine or in rain;

But often in the winter,
Thro' the storm and cold and sleet,
You have walked the weary distance,
Your engagements prompt to meet;

Very often not receiving
Scrip enough to pay your fare,—
But this blessed truth of heaven
Must be spoken everywhere.

Thus you labor all unselfish,
By the help of angel world,
Till Truth's grand and glorious banner
O'er all nations is unfurled.

Oh, believe it not that heaven
Is unmindful of her sons,
When she spreads such glorious banquet
For earth's starving little ones.

As the babe in Bethlehem's manger
Was born of low estate—
So this star in old New Hampshire
Has risen good and great.

What though thy locks are silvered
With the frosts of seventy years;
What though thy feet have trodden
Through sorrow's weight and tears;

The giant oak stands longer
For the rough winds cruel blast,
And human souls are stronger
When the trial hour is past.

What though old Time has silvered
Thy locks of raven hair,
And with his silent finger
Has written wrinkles there;

The frost of seventy winters
But make the fruitage ripe,
And crown with radiant halo
Your locks now silvered white.

And when you cross the river,
Through heaven's starry gate,—
Across the bridge of silver light,
Where loves ones fondly wait,—

You will find that all life's sorrows
Which seem so hard to bear,
Will make a brighter morrow
In your jewelled temple there.

—LAVINIA MATTHEWS.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

May 9th, M. S. 86.

SERVIVS SULPICIUS GALBA.

(A Roman Emperor).

I GREET You.—There is but one way open to all spirits to progress, and that is, to study to tell the truth, as far as they knew what it was, when they lived in mortal forms. That is the only recompense they can make to mortals for the wrongs they have done. I was born B. C. 20 at Rome. I died or passed away in A. D. 69; and you can see by these dates that I cover the most important period of the establishment of the so-called Christian religion. I was consul at Rome in A. D. 33, governor of Africa in A. D. 45, and finally emperor of Rome for a very short time, when I was assassinated in the forum by soldiers under the command of Otho. In A. D. 33, while consul at Rome, a letter was addressed to me by one Philus of Antioch, stating that there was a great insurrection there, on account of the entrance into that city of a doer of many wonderful things; and he was apprehended there and sent to Rome, where he was brought before me. His name was Apollonius of Tyana, or Tyaneus, as we called him in these days. He was charged with having defrauded the people. I said to him: "If you can produce before me those manifestations of power which you are charged with having produced by fraudulent means, I will free you

and remain your friend for the rest of my days." There was a man present whose name was Martianus. He was bent like this. [Here the medium's person was used by the spirit to imitate a man bent nearly to the ground.] He had never stood erect since he was born. Apollonius turned to him and said: "I command you to stand straight," and instantly he was straightened before us. I acquitted Apollonius, and he was allowed to return to Antioch, or to go where he pleased.

The next time I met him was in Carthage, in Africa, in A. D. 45. He was again arrested—this time by one Publius Elius, who was his accuser and his judge—because he did not restore his daughter to health. It was proven that Apollonius had received from him something like twenty talents of silver, but he had given it to the poor. He, however, had restored the sight of the son of this Publius, although he could not cure the daughter. He was going blind, and Apollonius removed the cataract from his eyes, thus restoring his sight. Ques. Did he do that by a surgical operation? Ans. No; he did it by magnetic power. Under its influence the film grew thinner and thinner, and finally disappeared from his eyes.

I did not see Apollonius again until A. D. 50, when I was again at Rome. This man, at that time, had grown into great favor. He was looked upon as the incarnated representative on earth, of Jupiter, or Apollo, or both.

From the time when I began to understand things, about B. C. 5, until the time of my death in A. D. 69, I never heard of but four different kinds of religious doctrines that then prevailed, and I will name them. First, the Pythagorean or Platonic; second, the Gymnosophic; third, the Essenean; and fourth, the Apollonian. Those at least were the four principal religions, outside the worship of the Greek and Roman myths of my day.

As far as I was myself concerned, my individual belief, would be more likely to correspond with Mahomet's. That is, I was a fatalist, and believed that whatever happens must be, and I submitted to that necessity. I do not claim to have been an ambitious man—I do not claim to have been a virtuous one; but as a spirit, sir, I do claim to be an honest one.

Ques. Have you any knowledge as to whether Apollonius of Tyana, did or did not go to Jerusalem about the year A. D. 33? Ans. Two years later than that, in A. D. 35, I heard of it. Ques. What did your hear in relation to it? Ans. I heard from Pontius Pilate that a man, whom he told me was Apollonius, rode through Jerusalem on an ass; and because he had cured lepers outside the gates of that city, the people gave him a great ovation. Ques. Did the Jewish priests have him punished? Ans. He left the city very suddenly, because of the uproar he created among the Jews, which ever took place when anything threatened to interfere with their religion. Servius Sulpicius Galba, once emperor of Rome.

[We take the following account of Galba from the *Encyclopaedia Britannica*.—Ed.]

"Servius Sulpicius Galba, (3 B. C.—69 A. D.) a Roman emperor. He came from a noble family, being sixth in direct descent from the great orator of the same name, though unconnected either by birth or adoption with the line of the first six Caesars. He owed his elevation to the growing power of the pretorian, and the discontent of the provincials, weary of Nero's rule, and beginning to assert their independence. As Tacitus justly remarks, the death of Nero divulged that secret of the empire, that the emperors could be made elsewhere than at Rome. From the little we know of his earlier years, he appears as a young man of remarkable gifts and even fascination—a strange contrast to his weak and unlovable old age. His biographer Suetonius relates that both Augustus and Tiberius prophesied to him his future rise. The story is improbable, though in part borne out by Tacitus, and rests on the authority of a credulous gossip, who inserts an omen or a prodigy at every turn of his hero's fortunes: but it helps to show, what we learn from other sources, that while still a youth he was regarded as one who was capable of great things. He resisted the solicitations of the empress Agrippina, and refused the rich legacy of Livia Augusta. Rising through the various grades of office to the consulship in 33 A. D., he acquired a high and well-merited reputation both as a general and an administrator in the provinces of Gaul, of Africa, and Spain, which he successively held. For the first half of Nero's reign he lived in retirement, till, in 61, the emperor bestowed on him the province of Hispania Tarraconensis.

"The first years of his rule were marked by rigorous discipline and strict justice, which some times degenerated into cruelty. We are told how he nailed the hand of a cheating money-changer to his bench, and how, when a guardian who had murdered his ward, appealed to his Roman citizenship, he allowed him the honor of a higher gallows. It is true that during the later period of his administration, he was indolent and apathetic, whether it was that he sought to elude the jealousy of Nero, or, as is more probable, felt the growing infirmities of age. Yet his career, taken as a whole, shows the justice of the common judgment, as reported by Tacitus, that all would have pronounced him fit for an empire had he not been emperor indeed. In the spring of 68, Galba was holding an assembly in New Carthage, when the news reached him of the insurrection in Gaul. The appeal of Vindex urging him to assume the championship of the oppressed human race, placed Galba in an awkward dilemma, and his decision was prompted not so much by ambition as by fear of Nero, whom he knew to be plotting his death. The fall and suicide of Vindex renewed his hesitation, when the news that Nymphidius Sabinus, the prefect of the pretorian, had declared in his favor, and by large promises in his name carried the troops with him, revived his spirits. Before, he had only dared to call himself the minister of the senate and Roman people; he now assumed the title of Cesar, and marched straight to Rome.

"At first he was welcomed by the senate and the party of order, but he was never popular with the soldiers or the people, and he soon forfeited the regard even of his few supporters. He was ruined by his virtues no less than by his vices. To the pretorian who claimed their promised largess, he replied that he chose his soldiers and would not buy them. The mob was disgusted at the moroseness and niggardliness of a prince who hated all display, and rewarded a popular singer with a paltry present of five denarii. But the respectable classes had graver causes for discontent. They soon found that the government was wholly in the hands of three favorites—two of them officers

and one a freed-man who had followed Galba from Spain. Thus the worst abuses of the last reign were revived, without any of its brilliancy and gaiety.

"Galba was first made aware of the general discontent by an outbreak among the legions of Germany. He sought to avert the rising storm by an act which, if better timed and performed in a popular way, might have saved him. He adopted as his coadjutor and successor Piso Frugi Licinius, a man in every way worthy of the honor. The speech in which he announced to Piso his election has a genuine ring, and convinces us that his choice was wise and patriotic; but by the populace it was attributed solely to fear, and the praetorians were indignant at it because unaccompanied with the usual donative. When the elements of a revolution are all in train, a leader is not far to seek. Salvius Otho, a disappointed candidate for the office of Piso, entered into communication with the discontented praetorians, and was by them adopted as their emperor. Two soldiers from the ranks undertook to transfer the empire from Rome, and actually transferred it. Galba, on his way to meet the rebels, was met by a troop of cavalry and butchered near the Lacus Curtius. A common slave severed the bald head from the body, and thrusting it inside his toga, presented the bloody offering to Otho. Thus perished unwept and unpitied, a man who, had he died a proconsul instead of an emperor, would have left as fair a fame as any Roman of the first century."

Such is the history of the Roman emperor Galba, as it has come down to us. It was the spirit of this man that, after more than eighteen hundred years, returns and gives that most remarkable communication. The spirit tells us he was born in B. C. 20 instead of in B. C. 3, as the date of his birth has been supposed to have been. There are some things that would go to show that the date given by the spirit as the time of his birth, is more nearly correct than that which is assigned by historians. If he was born in B. C. 3, he would have been only thirty-six years old at the time he was consul in A. D. 33, or in 31, as is the date fixed as the time of his appointment to the consulship by Tiberius. It is hardly possible that one so young should have attained that rank. Besides, it is mentioned by Suetonius, that Augustus, who died in A. D. 14, predicted the future rise of Galba. If that be so, then Galba must have been then only 17 or younger. For that reason this statement of Suetonius has been questioned. But if Galba was then old enough to have shown his fitness for official promotion, he must have been born about the time he stated (B. C. 20). He had no doubt been called to official position before the death of Augustus, and thus displayed his qualifications for public service. Still further than this, it is admitted that very little is known of the early life of Galba. This is because it has been found convenient to place the date of his birth several years later than the time of its occurrence. The spirit certainly understood what he was saying, for he not only names the year B. C. 20 as the time of his birth, but he says that in B. C. 5 he was old enough to understand and remember the current events of that period. We regard this variation from the supposed date of his birth as one of the strongest proofs possible that this communication is as authentic as it is true. Galba is spoken of as an aged man when appointed by Nero, governor of the province of Spain, and his administration that of a man worn out by age or governed by fear. If Galba was only in his seventy-second year, at that time, it is hardly likely that he would have been greatly disengaged from manifesting his usual ability as a general and governor of provinces. We therefore incline to believe that Galba was a much older man at that time.

This communication, if it may be credited, throws much light upon the suppressed portions of the *Life of Apollonius* by Philostratus, and in the most surprising manner confirms the communication given by the spirit of Apollonius more than two years ago. In that communication Apollonius said:

"Let our salutation be the survival of truth and its conquest of superstition. I was, according to the Christian calendar, born on the 16th day of February, A. D. 2, of wealthy parents; was educated until my 20th year, in general philosophy and literature, when I served for six years under Euxenes of Heraclea, learning the Pythagorean philosophy. After acquiring all I could learn from the teachings of that philosopher, I went to Antioch, and from there to Jerusalem. On account of some wonderful physical manifestations of spirit power taking place through me, then, young mediumship, which persons living in Jerusalem had heard of, my entrance to that city was hailed, as it has been alleged, the entrance of Jesus of Nazareth was hailed, with hosannas and songs of praise to one who came in the name of the Lord. And now, mark particularly what I say; this took place when I was thirty-three years of age."

If this statement of the spirit of Apollonius is correct, he must have been thirty-one or thirty-two years of age when he went from Egypt to Antioch, and if he was taken to Rome to be tried by Galba the consul, at that time, he was in his thirty-second year. It is true that Apollonius did not say anything of the commotion he had created at Antioch, but he did expressly state that he went to Antioch, and from there to Jerusalem. This would indicate that Apollonius returned from Rome, after his release by Galba, and no doubt finding the disaffection towards him still existing was all the more willing to go to Jerusalem, where his renown as a medium of spirit power had preceded him. At all events, it is just this part of the history of Apollonius that is missing. It is hardly likely that Damis his disciple, who wrote annals of his life, and Philostratus who wrote his biography, should have said nothing of

these most striking and important events in his life. It is certain that none of the writings of Damis have been permitted to come down to us, and the oldest copy of Philostratus' *Life of Apollonius* does not date earlier than the tenth century. The wonder is that any part of the latter work was allowed to come down to us.

It is a historical fact that Galba was consul in A. D. 33, and if Apollonius was apprehended at Antioch, as the spirit states, it was before him that Apollonius would have been brought for judgment. It was about that time Apollonius must have gone to Antioch, and his advent there, after the wonderful things related as having occurred through him at Egypt, while with the priests in the temple of Esculapius at the latter city, no doubt would have caused the greatest consternation among the Greco-Roman priesthood. We infer that Philus of Antioch was a Roman priest. The details of the result of the hearing of Apollonius at Rome, are entirely consistent with the wonderful manifestations of spirit power that are known to have occurred through Apollonius, not only before, but for more than sixty years after that period.

It is also a historical fact that Galba was by Nero appointed governor of the province of Africa in A. D. 45, and that he was then at Carthage. It is also a historical fact that having been driven from Rome by Nero, that Apollonius went from Rome to Gaul and Spain, and from the latter country went to Africa, and was at Carthage, at the time the spirit of Galba states he was there. We may therefore infer that the incident referred to by the spirit, the arrest and discharge of Apollonius in Carthage actually took place. From Carthage he crossed to Italy, and from Italy set sail for Greece, and from that country went to Egypt, where he was, when Vespasian was declared emperor, on the death of Nero.

The spirit tells us that the next time he saw Vespasian was at Rome in 51 A. D., when he was again in that city. This must have been before the second edict of Nero against the philosophers, and not afterwards as has been supposed. It is a well established historical fact that by A. D. 50, Apollonius had become greatly renowned, and exerted a powerful influence over the minds of the ruling classes as well as the common people. We have thus the facts which go far to confirm, if not to establish, the positive truth of the detailed statements of the spirit.

The spirit tells us that the four principle religions that prevailed in his time where the Pythagorean or Platonic, the Gymnosophic, the Essenean, and the Apollonian. He further tells us that these were combined in a fifth called the Eclectic. Whether Galba was, or was not, what he claims to have been, a fatalist, we have no means to determine, and must therefore take the spirit's statement on that point for what it is worth.

But what the spirit says, in regard to Apollonius' visit to Jerusalem is of the greatest interest, if true; as it shows who the Jesus of Nazareth was, who created such a confusion among the Jews of Jerusalem in A. D. 34-35. The spirit tells us that two years after Apollonius was at Jerusalem, that Pontius Pilate told him of the entrance of Apollonius into Jerusalem riding on an ass, and that the Jews gave him a grand ovation on account of his healing lepers outside the gates of the city. Now it is historically true that Galba and Pontius Pilate were at Rome at that time, Pilate having been summoned to Rome to answer for some acts of misadministration as procurator of Judea. Nothing could be more probable than that Galba and Pilate met at that time, and it is hardly less probable that such a conversation was had, or that such a narrative on the part of Pilate was given to Galba.

We do not hesitate to say that we credit this communication, it being so consistent with historical probabilities, and so entirely consistent with the communications that have been before given relating to the same circumstances. Thus the testimony of spirit after spirit is piled up, all tending in the most surprising manner to show that Apollonius of Tyana and his labors, are the sole basis of the so-called Christian religion; and thus the fraudulent nature of that religion is being demonstrated beyond all reasonable doubt.

At this stage of the sitting, when Galba's communication closed, Cha-wan-ska, the Indian guide of the medium, said:

CHA-WAN-SKA.

BRAVE ROBERTS:—There is a very singular thing going to occur now, and I want the reporter to be very particular in taking down what I say. Ques. What is going to occur? Ans. Two spirits one hundred and fifty or two hundred years apart, make a connection; and the more recent one wants to speak for himself and the more ancient spirit. And they want me to explain this to you, and give their names, so that there will be no trouble afterwards about the names. The first one is Trogus Pompeius, who lived in the reign of Julius Caesar, B. C. 44, and who wrote a universal history which is not now extant, for the reason that he told too much about the ancient religions for the Christians, and consequently it was destroyed by them; the other was a Latin historian, Junianus Justinus, who lived in the reign of Titus Pius Antoninus, A. D. 161. He wrote his history from the history of Trogus; and the only way you can get at the facts is for these two spirits to work in concert. Justinus wants to tell you what he knows about the religion of Basilides and Valentin